

Europe, America and other non-European countries,
Yiddish is still retained, at any rate in the first generation,
though a large number of English words are introduced, so
that it is growing into a dialect different from the Polish or
Lithuanian Yiddish. The second generation speak both
Yiddish and the language of the country, while the third no
longer know Yiddish. This process extends over three
generations, as the immigrants themselves—the first genera-
tion—can only speak Yiddish with their children born
in the new country, the second generation. But in the
schools, which the children attend, they learn English,
which becomes their language. They therefore speak
only English with their children—the third generation—
so that in this all knowledge of Yiddish is lost. Accord-
ing to the official census, Yiddish was declared as mother
tongue by—

1,093,000 = 32-1 per cent of the 3,400,000 Jews in 1920.		
1,223,000-27-8	„	4,400,000
„ 1930.		

Thus, although the number of Yiddish-speaking Jews has increased owing to immigration, the percentage they form in the total number has fallen. Thirty years ago the shop-signs on the East Side of New York were chiefly in Yiddish, but during recent years they have been increasingly replaced by English.

Similarly since the War and the rise of Turkish nationalism, Spaniole has lost ground among the Sephardic Jews of Turkey, who have begun to learn Turkish.

In recent years several institutes have been founded for the scientific study of Yiddish; the Chair for Jewish Culture in the Pan-Ukrainian Academy of Kiev founded in 1926, and the Jewish Department in the Institute for White Russian Culture at Minsk, are supported by the State, while the Jewish Scientific Institute at Vilna was founded in 1925 by private initiative. It comprises four sections, one of which deals with Yiddish philology.